





## Christian Secretary.

HARTFORD, FRIDAY, APRIL 16.

## Cause of the Famine.

The English Churchman attempts to account for the famine in Ireland upon principles from which all other religious persuasions, Catholic and Protestant, will dissent. He first answers the reason which he says has been assigned by some, that the famine is a judgment upon the Roman Catholics for their superstitions and idolatries, by showing that the Presbyterians of Scotland are also suffering from the same afflictive dispensation; and very properly urges that that cannot be the true cause which does not account for the famine in Scotland as well as in Ireland.

He then proceeds to show what he believes to be the true cause of the famine. And what, gentle reader, do you think it is? Why, the withholding of tithes from the Episcopal Church, to be sure. He attempts to prove his position by quoting from Mal. iii. 8-11, and then goes on to show how the tithes have been kept back from the English church.

"One portion of the tithes in Ireland, the assessment tithes, he says, has for years past been taken away from the church by the ruling powers. Then followed the bill by which the fourth part of the tithes were given to the landlords on condition of their being responsible for the other three portions. Then the church cess was abolished and the proceeds of ten bishoprics taken to maintain the fabrics. All this was a robbery of God." In Scotland the tithes of the land have for generations been taken away from the ancient (Episcopal) church; while here in England, besides the wholesale plunder of past ages, the recent commutation of tithes, even if defensible in the abstract, was accompanied by several unjust provisions, especially by depriving the clergy of any benefit from inclosures, whereby there is no doubt that the church will eventually be a heavy loser.

"Now, if the fruits of the earth were, under the former dispensation, expressly given over to the deceiver, because the people, robbed of God's tithes and offerings, we can see no reason why the same crime should not be visited by the same punishment now."

The learned editor of the Churchman has proved one part of his argument so conclusively that no one will feel disposed to dispute him, viz: that there has been a great falling off in the payment of tithes to the Church of England; but before people will yield their assent to the other part of it, he must convince them that his is the only true church and that the religion of Jesus Christ enjoins the payment of tithes. This, to be sure, will be found a more difficult task than simply to show that the tithes system of England is on the wane. The Catholic, the Methodist, the Baptist or the Presbyterian who is under the necessity of supporting his own church voluntarily and at the same time compelled to pay tithes for the support of the Episcopal church, will be slow to believe that the judgments of heaven have been poured out upon them in consequence of the acts of Parliament by which those tithes have been lessened.

Let the reader compare the following advertisement which appeared in a recent number of the London Times, with the lives of the apostles as recorded in the New Testament, and then decide for himself whether the judgments under which Great Britain is now suffering is brought about by the falling off in the payment of tithes.

**VALUABLE CHURCH PROPERTY.**—For sale, the advowson of a rectory in the parish of Lincoln, with a net income exceeding £300, (about \$2,700) per annum. The situation is most desirable in respect of health and scenery. The church is a neat, small edifice, recently erected. The duty light. Population 180, and purely agricultural. A projected railway station will come within two miles of the parish. The present incumbent is in his 75th year, and there is a prospect of early possession. Interest meanwhile will be allowed on the purchase money. For further particulars, and to treat for the purchase, apply to—

Mrs. Harriet Newell.

On the southeastern coast of Africa, a little east of the Island of Madagascar, is the Island of Mauritius, sometimes known as the Isle of France. It is a populous and fertile island, producing luxuriant crops of coffee and sugar cane. From its surface arises a rugged and lofty peak known as "Peter Botele mountain," which is seen far out to sea. And while it reminds the passer by of the sin and darkness it has witnessed for ages beneath its shade, it also serves as a monument for a philanthropist, missionary and Christian. On that island is the grave of Mrs. Harriet Newell, whose name still lives, and as it is recorded on her tomb, "In all christian lands is pleading with irresistible eloquence for the heathen."

We have been interested in the memoir of this missionary from our youth, and often after hearing of her trials, have we hurried from the fire-side to the monthly concert. We present it now to our readers not as a new history, but for the purpose of directing the attention, particularly to the young, to the cause of missions.

Mrs. Newell, the daughter of Moses Atwood, of Haverhill, Mass., was born Oct. 10, 1793. Her childhood was an innocent and happy one, and she was smiling upon her cheek gave evidence of her joy and peace. As her mind began to expand, and acquire a taste for literary employment, her companions for hours together, were books; and though these were of a character tending little to the attainment of piety, yet they were such as were well calculated to arouse a system of inquiry and enlarge the perceptive qualities of the mind.

In her thirteenth year she became connected with the Academy at Bradford—a place with which are associated names dear to the church of God—Mrs. Newell and Mrs. Judson. They drank from the same fountain of intellectual knowledge—they met together at the same house of prayer—they learned together to love the Saviour's love—they joined together to pledge their lives and hearts for Christ. The same vessel carried them from their native land, and together they landed on heathen soil. They parted in persecution, but in peace they have met again, though the one sleeps in the grave washed by the ocean's wave, and the other beneath the Hopi tree, on the banks of the Selwyn.

While at Bradford Mrs. Newell was led to the Lamb of God. The Spirit had fallen upon the school, and the anxious cry of many hearts was, "What shall I do to be saved?" Oftentimes before, but until now she had never been able to humble herself before the throne of grace. After struggling three months with her carnal heart, she found repose in the hope of pardon and mercy through Christ. Her repose was, as she describes it, "sweet

peace, a heavenly calmness." It was not until after three years from the date of her acceptance with Christ, that she made a public profession of her faith by uniting with a christian church. During these years, her heart most of the time bore witness constantly to the divine presence, though in the third year coldness crept in upon her soul and chilled her affections. Her profession of faith in Christ was made Aug. 6, 1809. From this date, we may plainly trace her growth in grace. The constant indwelling of the Spirit, illumined, guided and sanctified her soul. Her affections were placed strongly on the Saviour of her soul, and her language was "Whom have I in heaven but thee, and there is none on earth I desire beside thee." Redemption never ceased to be the theme of her admiration. "O the depths of sovereign grace, Eternity will be too short to celebrate the perfections of God." Happy one, thou art now free from mortal hindrances, no sin pollutes thy rapturous soul. Death cannot hush thy harp. Thou didst often in thy happiest hours sing on earth,

"My willing soul would stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss."

Mrs. Newell in her eighteenth year was called upon to decide the question, "For what do I live?" It was a year that directed her future life. She sought wisdom in prayer, and duty seemed to lead her to a heathen land. With this conviction she became the wife of the Rev. Samuel Newell. Feb. 18, 1812, Mr. and Mrs. Newell, in company with Mr. and Mrs. Judson, sailed from Salem, Mass., for the Eastern world. Arriving at Calcutta they found that an effectual door of entrance was closed against them. With sad hearts, and forlorn hopes, they bowed at the throne of grace, to learn the divine will. Mr. and Mrs. Newell sailed for the Isle of France, to wait for the proper season to arrive when they might go up and take possession of the land. But far different are the thoughts of man from the plans of God. Mrs. Newell just caught a glimpse of Burmah, and was hurried away. Far other employment was waiting for her. On her passage to the island, consumption made its appearance, and progressed rapidly. She lived but a few days after her arrival. Her last days were spent in preparation for her death. The fear of the change, soon to take place, was removed. All doubts of her acceptance with Christ had vanished. It is delightful to dwell upon the closing of a Christian's life.

"The setting sun and music at the close,  
As the last taste of sweets is sweetest last."  
So it is with the memoir of the Christian. The life of Mrs. Newell is summed up in the language engraved on her tombstone:—"HER SHORT LIFE WAS BRIGHT, HER DEATH FULL OF GLORY."

W. M. S.

## Anti-Christ.—No. 5.

Having pursued the features of anti-christ as far as may be profitable for most readers, we would conclude the subject with a few brief remarks on the tendencies of anti-christ. And I. *It tends to deceit.* The apostle who understood the course pursued by errorists, says, "They shall prudently bring in damnable heresies, even denying the Lord that bought them." Thus we learn that the advocates of anti-christ secretly infuse their infidelity into the minds of unguarded subjects. They first deceive themselves, and then proceed to involve others in the same delusion. They are bold to affirm that "matters not what a man believes, if he is only sincere." But knowing that there is not "a sin which the Lord" for such a position, they settle down in carnal security under the impression that their consciences do not accuse them, and therefore they must be right. In view of these ideas we need only refer such to the children of Israel, whose consciences were so moulded as to suffer them to worship an idol instead of the living God, and whose entreaties caused Aaron's conscience to furnish them the desired object. Look at Saul of Tarsus, too, a Pharisee of the strictest sect, whose conscience made him believe that he "verily ought to do many things contrary to the name (honor) of Jesus of Nazareth." The sequel shows that he "sincerely" acted out the full extent of his conscience. The Jews from the days of Christ's ascension until now, have no doubt been sincere and conscientious in their opposition against Christ and his religion, but who will excuse them? Will it then still be insisted that a man may believe what he pleases if his conscience do not condemn in that belief? And shall he be saved under such circumstances? Surely then idolatry and severe persecution and atheism are right, and can be no hindrance to salvation, provided a man can so shape his conscience as to convince himself that he is sincere in his belief and conduct. It would not then be surprising if the levels are finally saved; for we read that "they believe and tremble;" and pray, who will doubt their sincerity and conscientiousness in this matter? What a diversified list of believers anti-christ would supply us as models for the heavenly Jerusalem! Sincere idolaters, sincere persecutors, sincere unbelievers—the Jews, sincere atheists, sincere devils, and sincere—!

2. *It tends to "swift destruction."* The case of Annias is a striking illustration of the Apostle's prophecy. It is true, however, that the Lord in most instances bears long with the enemies of truth. He suffers them to triumph for a while, and their errors to exist to some extent; but their swift destruction is sure sooner or later—not alone with respect to this life, but to the life to come. Eternity is the scene of final retribution; though men often experience the judgments of God on earth, in his natural government, but not the whole of their destruction. When Christ shall appear in judgment as he against whom his enemies have set themselves, then shall they receive from him his just indignation to their swift and eternal ruin.

3. *It promotes "pernicious sects."* The sacred penman says of the advocates of this anti-christ,—"Many shall follow their pernicious ways." Alas! too many of the early christians followed the pernicious ways of the Gnostics, the Ebionites and the Arians, and others who flourished in the first ages of the church, and too many are now indulging the same sentiments and practices associated with anti-christ. Notwithstanding their ways are too destructive and too dishonorable to Christ to bear the Christian name or to be patronized by any intelligent community, yet it is a lamentable fact that in all ages of the world and of the church, no error has existed without its numerous advocates and friends. The success of Arius is attesting to us in this enlightened age of the christian church.

His principles spread far and wide, infecting several nations, dividing warm friends, and causing heresy in the churches. As a hidden fire, his heresy would in every age burst forth and blaze for a while, and then become apparently extinct. It has usually appeared, at every return, with "new light" presenting some pleasing form and inviting name. At one time it would awake from its long slumber and assume the name of Socinian—at another time Unitarian—at a still later period it presumed to regard itself the only orthodox portion of Christ's kingdom, and is distinguished by the broad appellation, Christian, and finally it has settled down in the mysteries of Mormonism. But though anti-christ has assumed all these different positions, it is so full of Omnipresence as to claim ascendancy over them as their chief good. Hundreds and thousands of undying souls are now greedily pursuing this arch foe under the various names it bears, and many more will doubtless follow in the same ways which may seem to them to be right, but which lead to endless death." Oh what a solemn responsibility rests on those who profess to be their guides!

4. *Anti-christ causes the enemies of truth to persist in rejecting and speaking evil of the gospel.* The apostle in his remarks on this subject, in speaking of those who deny Christ, adds, "By reason of whom the way of truth shall be evil spoken of." Those who deny Christ profess to be Christians, to be the true friends of Christ; and some of them pretend to have remarkable revelations of Christ's character, &c., and to be in possession of the true key which opens the infinite mind of God. Every thing respecting Christ's being is as clear to them as the noon-day. They reject the idea of mystery in the declared truths of the Bible, especially in what relates to Christ. With such a view of the whole matter, what may we expect? What ought the infidel world to realize? Surely all have a right to receive an equivalent for such loud pretensions.—The life and conversation of those who profess to be true and to correspond with their profession. And when men know that they are deficient in moral character, they not only speak evil of truth, but also of the way of truth. And what is more, they reject the gospel and its effects by reason of these errorists. Hence not only Christ himself is despised, but his cause too, suffers through their professed infidelity and possessed weakness and corruption.

5. *And finally, anti-christ promotes infidelity among those who adhere to it.* Those who deny the proper divinity of Christ, totally reject the doctrine of the Trinity, i. e. they reject the Son and the Holy Spirit as divine persons in the Trinity. Hence we cannot regard them in any other light than infidels only one step from Atheists, who reject the being of God altogether. For surely if it is Atheism to deny the divine existence wholly, it is two-thirds of Atheism to deny two persons of the Godhead, when three comprise the being of God. Hence they may more easily become Atheists than true believers in Christ. They apply the same reasoning to disprove the Trinity or the divinity of Christ that Atheists do in arguing against the being of God. Should it then be surprising if they were to take a final leap into the vortex of Atheism? Is it not reasonable to suppose that all who are taught of them will become as hopeless as themselves? The manner in which such persons assail the divinity of Christ, and the passages of scripture which confirm it, is most ridiculous, and is well calculated to please the profane and the unbeliever, and thus render them firmer in their iniquity, and increasingly sceptical. It is a well known fact that a denial of the divinity of Christ promotes sceptical views of the most important doctrines and precepts of the gospel. Does not anti-christ, as we have viewed it, reject the doctrine of the vicarious atonement of Christ? Does it not also deny the work of the Holy Spirit in regeneration? Does it not exclude the idea of repentance towards God, and faith in our Lord Jesus Christ in order to salvation? Does it not question a future retribution? In a word, does it not seek to undermine the whole foundation of the Christian religion and establish "another gospel" from which to exclude Christ the Almighty Redeemer? If so, who of them will be found to stand before Him and contend when he shall assume his right to slay his enemies in judgment?—Let the friends of anti-christ decide in their own minds whether they can answer the solemn test of that trying hour. Their position is a responsible one. May God open their eyes to see it—to feel it, and to act accordingly.

## Prosecution of the French Baptists.

The Christian Watchman of April 2, contains the following letter together with the translation from a French paper; from which it seems that the Baptists in France are suffering persecution at the hands of the Catholics. In those countries where bigotry and an established church are in the ascendant, there the Baptists are sure to meet with opposition and persecution. Jews, Mahomedans, and Pagans, if they choose, may worship God according to the dictates of their own conscience, but Baptists must be silenced, for their principles breathe an air of freedom, which if allowed to prevail, would soon prove fatal to every form of religion at variance with that established by Christ and his Apostles.

(Translation.)

GENEVA, Feb. 24, 1847.

The liberty of worship in France, although inserted in the Constitution, is fettered by new restrictions every day. Catholicism, faithful to its persecuting spirit, seeks in the height of its power to continue here the dragging of Louis XIV. To behold the zeal which they put forth in order to execute the authorities against the Protestants, one would think that they had sworn their ruin. I shall pass over a multitude of facts which I could cite in support of this position. I will merely acquaint you with some that relate to our Baptist brethren, who have endured of late more violent and shameful persecutions than the priests are ordinarily able to originate.

Last summer, the Prefect of the district of L'Ain, issued an order to the Mayors of all those corporations where Baptists might be found, that a *procès-verbal* should be made out against the minister who should come to preach to them. It was in this manner that they proceeded against Mr. Lepoids, who had labored for several years in that district, under the auspices of the Baptist Foreign Mission Board; but it was not until November and December, that they came to open violence. The meetings were then broken up, and Mr. Lepoids and Mr. Besin incarcerated in a most brutal and arbitrary manner.

See what a religious journal, one of the most highly esteemed in France, says upon this subject. "It (the municipal authority) suddenly arrested Mr. Besin, one of the Baptist ministers of this district, whom they found reading the Bible to his friends in that village (Serrais) and by order of the Judge of that Canton, he was conducted to the

prison at Lafore, under the pretext that he had been taken in the very act. After a detention of five days in this house of arrest, he was conducted by some gendarmes to Laon, attached by an infamous chain to some thieves, to appear before the attorney of the King, who immediately ordered his release.

"A month after, Mr. Lepoids took his turn.—They arrested him, conducted him to the house of arrest at Lafore, and kept him in this prison in close confinement seven days, where also they shut up for the second time Mr. Besin, who, from affliction for his pastor, had followed him in this painful course, and who had done nothing to subject him to a new imprisonment."

But this did not satisfy them. Messrs. Lepoids, Besin, and Foulon, a young man who was preparing himself for the sacred ministry, were obliged to appear on the 23d of January, before the tribunal of Laon. And now it is reported that they have each been fined \$60! and this for having met together in the name of a new religion which they call the Protestant Baptist.

The affair will not stop here. I have learned that an appeal will be laid before the royal Court of Amiens. We shall then see what the Judges of the Supreme Court think of the new religion, which has been taught and practiced for more than eighteen hundred years.

## Russian Intolerance.

An unfinished paragraph with this title accidentally found its way into our last week's paper and was not discovered till it was too late to remove it. That paragraph related to an order from the Emperor respecting the newly ordained priests of the Ecclesiastical Academy of Warsaw, which required of them the most binding oaths to support and faithfully serve in all things the Emperor Nicholas, &c. To this the following extracts should have been appended.

"The Emperor of Russia has also recently issued a decree, the object of which is to prevent proselytism in favor of any other religion than the Greek-Russian." "The first article declares that any person abjuring the Greek-Russian religion, shall be placed at the disposal of the ecclesiastical authorities, shall be disinherited by such of his relations as profess that religion, shall have his fortune placed under control, and shall not be allowed to reside in the district in which his property is situated. If he returns within the bosom of the Established Church, these penalties are to cease; but if he does not return within the period fixed by the ecclesiastical authorities, he is to be cited before a criminal tribunal, which cannot inflict a penalty less than that of perpetual detention in a convent, with unceasing acts of penitence and contrition. If the proselyte has children under age, the government is to decide upon their lot.

"The second article declares that any person who permits his wife or children to embrace another religion, shall be cited before a criminal tribunal, and punished with all the rigor of the existing laws." "The third article, that any individual persuading another to abjure the Greek-Russian religion, shall lose the prerogatives of his rank and all his civil rights, and shall be exiled for life to Siberia. If he belongs to a class to which corporal punishments are applicable, he is to be knouted, and to serve during the rest of his life in a company of discipline.

"The fourth article provides that whoever shall deliver discourses, or publish writings calculated to cause persons who belong to the Greek-Russian church to abandon their faith, shall lose the prerogatives of his rank, and be condemned to from one to two years' imprisonment. If the same offense be committed twice, the delinquent is to be condemned to the loss of his civil rights, and to hard labor in a fortress from four to six years; if a third time, he is to be exiled to Siberia and in addition to receive his sentence to receive corporal punishment.

"Article fifth declares that fathers and mothers belonging to the Greek-Russian church, who shall cause their children to be baptized in another form of faith, shall be punished with two years' imprisonment, and their children shall be placed in the hands of the ecclesiastical authorities to be educated by other members of their family in the Greek-Russian religion; and in case there be no relations of that creed, then by persons nominated by the government. Any person preventing a person of another religion from embracing the Greek-Russian is to be imprisoned for several months. Any ecclesiastical or secular official who uses any language calculated to teach religion to a Russian into his communion, is to lose his place and all his privileges; and Catholic ecclesiastics, in the provinces of the West, are interdicted from having any persons of the Greek-Russian church in their service, under the penalty of 40 effective roubles (upwards of six pounds) for each person."

## Missionaries Resuming their Work.

The April number of the Macedonian says:—"The friends of Bro. Dean will rejoice to know that on Sunday, the 15th of November, he re-entered his work with invigorated health and hope. On that day he had a Chinese assembly of about one hundred in the morning and forty or fifty in the afternoon. He says: 'The church here, (Hongkong) appears well, and, perhaps, better than could be expected, when we remember that it has been without the care and council of any missionary for nearly two years. One of the members is, just now, giving me some solicitude, but the remainder appear like growing Christians. Several have renewed their application for baptism, and some who had been baptized, but I hope, not unregenerated. I am now quietly settled in my old house. Dr. Dean is repairing the house formerly occupied by Mr. Roberts, and is expecting to occupy it in a few days. The Queen's Road Chapel is undergoing some repairs. But of these matters you will be kept informed by the Treasurer."

[The following intelligence accompanied the obituary notice of Mrs. Elizabeth Denison which appeared in this paper last week.]

## Revival in Winthrop.

The visit of Bro. Wm. and A. E. Denison who came to attend the funeral of their beloved mother, was the beginning of a revival of the work of the Lord in this place. There had been tokens of good for several weeks, but the coming of these brethren who had been twice here and had commenced the ministry here, on the occasion of a mother's death produced a most solemn interest, and many began to cry out, "what must I do to be saved?" Professors who had been slumbering over the interests of Zion, were aroused, and meetings have been held every evening since the first Sabbath in this month. Several have obtained hopes, and others are anxious. Br. A. E. Denison returned here last week, and was with us last Lord's day, when, notwithstanding the storm, the ordinance of baptism was administered to one who had waited

several years and felt she could wait no longer, but must follow Christ in this ordinance.

May the Lord carry on his work here until the church are effectually revived, and every sinner converted to God. There has been an interesting work of grace in Westbrook, among the Methodists and Congregationalists, and many have indulged hope in Christ.

## East Haddam Church.

[The following communication from the author of the history of the Baptist church in East Haddam, appears to be necessary in order to render the history complete. We think the omission was made by the author; but the mistake might possibly have been ours.]

I notice that either you or myself have made an omission in the sketch which you have published for me, and as it has reference to the last change of the name of the church and also their change of location, I deem it important that it should be corrected. I will therefore send you a few lines which you may insert if you have not the original. The following should have been between the second and third numbers of the paper.

For some time previous to 1844, it had been felt that it was important for even the existence of the church, much more for its prosperity, as well as for the good of community, that the church should abandon their meeting-house in Millington, and erect one in this village. In the year above named, the effort was made to accomplish the object. At a meeting held on the 7th of Feb. 1844, of which Rev. N. Widdman was moderator, and C. W. Potter, clerk, the following resolution was discussed and unanimously adopted, viz: "Is it best that the Baptist denomination in this town concentrate their efforts?" Mechanicsville (now Moodus) was selected as the place where their efforts should be concentrated. A committee was appointed to obtain funds by subscription for building a house and ascertain if a suitable site could be obtained. This committee succeeded in obtaining sufficient funds to warrant the church in appointing a building committee who were empowered to proceed in building the house, provided they could obtain a suitable site. The spot on which their present house stands was purchased, the work of building was commenced, and at length completed, and stands as a monument of the enterprise, good taste and love to God and the spiritual interests of men possessed by those who contributed for, planned, and executed the work. It is a modest looking chapel, 34 by 48 feet, with a projection, and four pillars in front. It has cost, including the bell and binnacle which are about ready to place on its windows, something over \$3,000.

During the period of the work of building, other interests were attended to as well as those of this. The name of the church was changed from Colchester and East Haddam to Central East Haddam. The articles of faith and church covenant were also changed, those of Fall River, Mass., substituted for those which preceded them. Means were also taken for securing the stated administration of the word and ordinances of Christ. C. W. Potter, now of Avon, Wm. S. Knapp, now of Bloomfield, N. Widdman, of Lebanon, Bela Hicks, now of Mansfield, E. G. Tibbals, a licentiate of the church in Millford, and the present pastor have supplied them since that time. During the spring of 1845, under the faithful labors of Br. N. Widdman, there was a season of peculiar interest, and several souls were hopefully converted, some of whom are now members of the church.

You will see the need of the facts above stated, to complete the sketch which you have published, together with an explanation that it was a mistake of one of us that they were left out. I am not sure that I sent them. If I did not, you may attribute the mistake to your "correspondent," should you make the correction.

MISSIONARY RECEIPTS.—The Missionary Union, says the Macedonian, closed its financial year with March. The contributions of churches and individuals in that month were \$9,135 82—and during the year, \$85,009 24. The agencies through which this most gratifying result has been secured, and the way in which the money has been expended, will be reported in due time to the contributors.

With the present month we begin a new financial year, and it is not an unsuitable time for those not tired of the service, to consider the work which is before them, and how they can best perform it."

In whatever way the late separation in our missionary organization may have affected the South, it is now evident that the North has been the gainer by it; the receipts of the Missionary Union this year, amounting to more than the entire receipts when the North and South were united.

## DEPARTURE OF MISSIONARIES.—We learn from the N. Y. Christian Intelligencer, that interesting religious exercises were held in the Reformed Dutch Church in Market St., last week, preparatory to the departure of the Rev. Mr. Doty and wife and the Rev. Mr. Talmage, for Amoy, China. Mr. and Mrs. Doty are sustained by the church in which the services were held. Rev. Dr. Anderson, one of the Secretaries of the American Board gave the missionaries their instructions.

AMERICAN AND FOREIGN BIBLE SOCIETY.—Will "J. S.," who last week enlightened the readers of the New England Religious Herald upon the question of the separation of the Baptist denomination from the American Bible Society, be so kind as to inform us whether "the fundamental principles upon which the American Bible Society was founded" forbid a fair and full translation of King James' version of the Bible into other tongues?—And secondly, whether such a fair and full translation can be *setarian*? We wait for a reply.

CROSS AND JOURNAL.—Bro. Geo. Cole, who has for nine years past conducted this paper with much wisdom and prudence, has retired from his post as editor, and is succeeded by Rev. D. A. Randall and Mr. James L. Batchelder. We bid him a reluctant farewell. There are Baptists enough in Ohio to give to the Cross and Journal a generous support, and it is hoped that it may not only continue to prosper, but that it will be, as it deserves, more extensively patronized. A good religious paper is worth ten times its cost to every family; but, judging from the remarks which we occasionally see in Western and Southern exchanges, professors of religion in those sections are none too careful about supplying themselves, or their children, with religious information.

Judge Bissell, Governor elect of this State, has received and accepted the appointment of Professor of Law in Yale College.

NEW YORK RECORDER.—This paper comes to us in an enlarged and improved form. Under the editorial management of Br. Cutting, and in the hands of its enterprising publisher, Mr. Colby, the Recorder bids fair to become a permanent and useful denominational paper. From some cause or other, we hardly know what, it has been found extremely difficult to sustain a Baptist paper in New York; large sums of money having been sunk in the several attempts that have been made to establish one. From present appearances, we think the Recorder will go. Success to it.

GEN. TAYLOR AND THE PRESIDENT.—The St. Louis New Era says it has had an interview with a gentleman who has conversed with Gen. Taylor upon the subject of his nomination for the Presidency, and on being told that he had been named for the office, he replied, "I am sorry to see it. I have always thought, and still think, a civilian, and none other, should hold that office. I have no other ambition than to bring this war to an honorable close. I then go to my farm, and there, in the bosom of my family, live and die. I am no politician. I have had no chance to vote for a number of years."

MISTAKES OF THE PRINTER.—Printers are as liable to mistakes as other people; sometimes they make and ones, at others very amusing ones. The Boston Reporter, a very good paper by the way, commences under its head of "Marriages," with the words "irritated et."

REV. CYRUS MINER, of Wethersfield, has accepted the invitation of the Baptist Church in Preston City, to become their pastor. We understand he leaves the present week for his new field of labor.

REV. N. T. ALLEN, of Waterford, has removed to Groton, to assume the pastorate of the Groton Bank Baptist church.

REV. W. E. PATTERSON, of Southington, has accepted a call from the Baptist Church in New Britain to become their pastor.

REV. W. MUNKER, recently of Westford, Ct., has removed to Ashford, to which place his correspondents will please address him.

## New Publications.

THE SUFFERINGS OF CHRIST. Messrs. D. R. Woodford & Co., successors to Robins & Smith, have just published a work entitled "The Sufferings of Christ confined to his Human Nature: a Reply to a book entitled The Sufferings of Christ by a Layman." By Bennett Tyler, D. D., President and Professor of Christian Theology in the Theological Institute of Connecticut.

President Tyler maintains that the Sufferings of Christ were confined to his human nature, and of course opposes the sentiment of "A Layman," that the whole nature of Christ suffered. Like his antagonist, Dr. Tyler goes into the work of examining this intricate question with much confidence in his own opinions; and from what we have read, we are free to confess that he makes an able argument which he strengthens with much testimony from the Scriptures. It will be recollected that the "Sufferings of Christ by a Layman," received a favorable notice in this paper by a Literary gentleman who occasionally reviews theological works for us; from the opinions expressed by him on that occasion we dissent, having always taken a different view of the subject. Mr. Tyler's book agrees in the main with our own preconceived notions.

Dr. Tyler contends that "A Layman's" view is founded upon two radical errors. The first of these is, that Christ, in order to make atonement for sin, must have endured the same amount of suffering as was actually deserved by all those for whom he suffered. "The debts of the redeemed," he says, "the exchequer of heaven were infinite, or rather they consisted of a countless number of infinites; for each of the redeemed owed, for his single self an infinite debt. Suffering was the only coin in which satisfaction could be received. The Second Person of the Trinity, clothed in flesh, became the substitute for the redeemed. For their sufferings, he mercifully interposed his own. If divine justice exacted the full payment in kind to the uttermost farthing, then he must have suffered as much as all the redeemed, but for him, would have suffered collectively, pang for pang, spasm for spasm, sigh for sigh, groan for groan; he must have suffered not only infinitely, but the infinitude of his suffering must have been multiplied by the number of the countless redeemed."

The other error is "that whatever is affirmed of Christ in the scriptures, must be affirmed both of his human and divine natures. The writer in the Christian Review dissented from these positions, while sympathizing in many other particulars with the sentiments of 'A Layman'; and to this Dr. Tyler's review. The two books should go together, for it is not often that two so able, and candid writers meet to discuss the merits of a question surrounded by so many nice distinctions.

Those who have read 'A Layman,' will want Dr. Tyler's review. The two books should go together, for it is not often that two so able, and candid writers meet to discuss the merits of a question surrounded by so many nice distinctions.

LITTELL'S LIVING AGE, Nos. 152-53, may be obtained at Bower's News Office. The article in 152, from Blackwood entitled "The Cave of the Regicides," is worth the price of half a dozen numbers. Although it was written by a zealous English churchman and an uncompromising loyalist, and contains many things from which most American readers would dissent, yet there is a fund of entertainment in his history of Goffe and Whalley which will richly repay a perusal.

THE PASTOR'S DAUGHTER: American Tract Society. A very excellent little book for Sabbath School libraries and young people generally; being a memoir of Susan Annals W.—who died Jan. 20, 1843, aged 19 years, containing a sketch of her early life and character; her conversion to God; religious experience and character; her efforts for the salvation of others; her desire to be engaged in the missionary work; her expectation of early death, last illness, &c.

D'AUBIGNE'S HISTORY OF THE REFORMATION.—Am. Tract Society. The character of this work is too well known to require a single word in its favor at this time. The Tract Society's edition is the only correct one, being a verbatim copy of the Edinburgh edition, which was revised, line for line and word for word, by D'Aubigne himself. The stereotype plates were cast in Scotland with those of the revised edition and imported by the Tract Society. The work appears to be got up with the strictest regard to economy, and at the same time to present a neat and tidy edition of this great work.

At a time when Reformers in this country are justly the eyes of the spiritual world, it is not surprising that heresy, its way into every new United States. Persons possess themselves of bigne at a very reasonable price at Mr. Charles H.

Hunt, No. 6 Astor place, New York. A new work for Ministers, Families, and Schools, entitled, "Jesus Christ the Pastor of the First Lesson, with general Lessons, with general Scripture, under particularing those Scriptures as a lesson.

THE ECCLESIASTICAL MAGAZINE, for April, is published, for C. & Co., successors to the Genius and Writing Review, followed by a series of literary, reliable, Holland House and entertaining. The Magazine, if paid in advance, is published once a month, and is a most valuable one periodical of its size, large, but after all is its excellence of the articles. Without some such paper to keep up with the literature indispensable to students and literary men.

DANCING AS A SOCIAL Christian or other? No. 461 of the Americanist. It is worthy of the professed Christians.

THE BAPTIST'S CONTINUATION OF GENESIS, by Henry York.

PICTORIAL HISTORY OF THE BAPTIST CHURCH. This number is devoted to the Pictorial History of the Baptist Church, a most profitable subject. The half completed. For sale by Belknap and H.

News of NEW YORK AND NEW ENGLAND. This number is devoted to the Pictorial History of the Baptist Church, a most profitable subject. The half completed. For sale by Belknap and H.

REAL ESTATE.—The at Tuttle's wharf, in East flat and now wharf to be comprising in all about 100 feet, was sold at auction.

A Sloop Sunk and a Sloop Rising Sun, loaded with goods, was lost last evening last. She procured pan Bay, and there dropped anchor, and there a gale accompanied with snow and she sunk, and all hands were lost. The following is a list of the crew



**Plates, Salmets " Labels,**  
Circulars, Receipts, Tracts,  
Price Lists, Reports, Blanks, etc. etc.

" Work done in Bronze or Leaf, Black or Colored  
Inks, blended or separate, as customers may prefer. In  
his branch of the business, the subscriber claims to excel  
all others in the city, as he has practiced it for more than  
thirty years, and consequently it is his specialty.  
He has made an arrangement with a house in  
New York, where he is furnished with the best of Gold  
Size and Colored Inks, at \$4 and \$24 per lb., instead of  
paying \$50 and \$80 as our neighbors advertise, a great  
saving, of which our customers will have the benefit.  
Patrons respectfully solicited.

JOSIAH GILLES

**Don't mistake the place—No. 4 State street.**  
Hartford, March 5, 1847. 1752

**Farm for Sale.**

**THE FARM** of the late Amon Stanley, of one hundred and twenty acres, situated in New Britain, 8 miles from Hartford. It is in excellent condition, and is suitably divided into meadow, pasture, ploughing and woodland. It has a good dwelling house, sufficiently large for two families, convenient outhouse, and a barn nearly new, admirably arranged, with extensive accommodations for stock.

Should it be too large to meet the views of any one wishing to purchase, a portion of it could be reserved. For further particulars enquire of Nosh W. Stanley, near the premises, or of the subscriber in the village of New Britain.

T. W. STANLEY.

March 15. 112

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**Farm for Sale.**

THE subscriber offers his farm for sale, which is pleasantly situated in the town of West Springfield. (Agawam Parish) and contains 65 acres, well watered with three brooks, and suitably divided into mow-

Said farm has on it a well finished two-story house, woodhouse, barn, cowhouse, horseshed, &c. Said farm lies within 4 miles of Springfield, and has two orchards of excellent fruit, and a well of good water.

A. H. EWING.

Agawam, March 19th, 1847. 4x2

**Notice.**  
THE undersigned, Booksellers, Stationers and Publishers, having disposed of their Books and Stationery, and having relinquished their store, No 170 Main st., to Messrs. D. R. WOODFORD & Co., embrace this opportunity to commend their successors to the favorable regard and patronage of the friends of the late firm.

and the public, in the confident assurance that those who have been customers at this store, will still find in this establishment such Books and Stationery as they may desire, and on the most reasonable terms.

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*Successors.*

**D. R. WOODFORD & CO.** have purchased the publications of the late firm of Robins & Smith, and a new

work just issued from the press, viz: "The Scripture Law of Baptism," 12mo. cloth, by Rev. Edmund Turney, Pastor of the 1st Baptist Church, Granville, Ohio. Very highly commended by many of the prominent clergymen of the Baptist denomination.

Also in press, which will be published in a few days, "A reply to a Layman on the Sufferings of Christ," by Bennett Tyler, D. D.

1f2 March 19

**O. DICKINSON,**  
**PORTRAIT PAINTER,**  
115 Main Street,  
REFERENCES.  
REV. R. TURNBULL, S. H. PARSONS, Esq.,  
HON. C. W. BRADLEY, L. P. BROCKETT, M. D.  
Hartford, Feb. 26, 1847.

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The work has received numerous highly commendatory notices from the press, and its rapid sale indicates at its merits are appreciated by the christian public.

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even years of age."

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